1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

these Ruala that thou hast actually accorded us thy protection that we might safely reach the grazing grounds of our friends. I shall ask him to permit thee and thy men this evening to camp in peace with the Ruala." 721

"Truly, thou lightest up my countenance," the Fid'an replied, overjoyed, "and I swear that I have now restored everything." To my amazement, I saw in his extended hand my costly compass, which I had supposed lost.

The Ruala, swaying on the backs of lean *dhaluls*, were drawing nearer. Well ahead of them galloped a horseman on a "red" (bay) mare, obviously their leader, and I cantered to meet him. He had his *kaffiyah* drawn over his face, so that when we met I could see only his eyes, and his voice came muffled: "Who art thou, rider on the 'blue' (grey) mare?" 609

For answer, I uncovered my face and said: "I yield myself to thee. And all these men"—pointing to Ali and the Fid'an—"I put under thy protection, O *Akid*, in the name of my brother and thy Amir, Fuaz."

The Rueyli drove his heels into his mare so that she plunged wildly and he had great difficulty in controlling her. He pulled down his *kaffiyah* and I was greatly astonished to see that it was Fuaz himself, but beside himself with rage. "Ride away, my brother," he said, "lest thy blood be answerable for my deeds. Like the panther, I winded these dogs of Fid'an that dare to yelp in the grazing grounds of the Ruala." 152 609

He was berserk, mad with the fighting frenzy of the Sha'lan. He tossed off his cloak, which caught on his mare's croup; he bared his arms and chest; he shifted his carbine from hand to hand, while his horse curvetted

1: Raswan T-3 (1913-35) 1947 MD4 Rwala MD4

152 under him. Argument was useless; I could do only one
609 thing, appeal to his Bedouin sense of honour. "These men whom thou dost behold," I said, "have wholly refrained from shedding blood. And they have accompanied me in the confidence that thou wouldst grant them freedom and safety, for the sake of the friendship between thee and me."

The young *sheykh* had no word of reply for me, but his eyes spoke eloquently enough. They were full of hate and unbridled fury. Spasmodically he wheeled his poor mare in circles around me, himself driven by the pent-up storm within. I cried out to him at last to master his wrath and be his true self. Suddenly, he cantered back to his camel-riders, waiting some distance away. I felt with instinctive certainty that the fit of rage was over, and that my Fid'an wards were safe. In spite of all, I could not help admiring him. Fuaz might have said to
[577] me: "Forget, Aziz, that you intended to put these robbers under my protection." But I had uttered the word *dakhil* (protection in the sight of God) in my appeal. No human ears had heard it except Fuaz's and mine, yet God had heard; and that was binding on a Bedouin conscience—even that of a robber chief.

609 I assured the Fid'an that Amir Fuaz had taken them under his protection, and they had immediate confirmation of this when they saw the Ruala riders dismount and proceed to make camp. The Fid'an in their place
[576] followed suit. For reasons of ceremony, I remained with them for the time being. Presently Fuaz, accompanied by some of his men, strolled over and sat down by the Fid'an campfire. Nobody could have guessed from his

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watch Aziz carefully, or he may flee to your enemies with Falha."

"Allah give him strength," said Fuaz. "He rides with the panthers and the falcons!"

"With the lions!" was Ali's improvement.

Despite their show of cheerfulness, I could see that it went hard with the Ruala tribesmen to watch the Saba ride off with the captured mares. But no one uttered a word of complaint against the magnanimous gesture of the chief, for generosity is held to be the highest virtue amongst the Bedouins.

So we started on our long ride to the home camp, and eleven days later rested again under the hospitable roof of Nuri Sha'lan's dwelling.

2:Musil S-4, 5 (no date)1928 MD4 Rwala MD4

6. Ah, sweet is their parade, when they ride before their chief shouting the war cry,
'Arfa and Sbê'i, when none hastens to their help.
7. They became our enemies, and we became their adversaries,
And I think that I shall not return after the parting.

A poet of the Sba'a tribe encamping with a kin of the Rwala numbering less than thirty tents fell in love with a Rwala woman. After a short time war broke out between the Sba'a and the Rwala, and the Sbê'i returned to his own people. During the campaign, on riding across the previous camping place, he put his memories into this poem, which I heard from my companion Blejhân eben Meṣreb.

Verse 1. The *ženn* are low rectangular litters for women and children. The *neğe'* is a camp numbering less than thirty tents. 2. *Žedwa* is a track. *As-salaf ježeldi al-meẓâhir*: the warriors on horses and camels indicate and prepare the way for the camels carrying the tents and supplies. 3. *Ahl ar-rbâ'* are the owners of the tents with a special compartment for the men. In the smaller tents there is only a corner reserved for the men, while the large tents are cut by a dividing partition into compartments for the men (visitors and guests) and for the women. 5. *Ji'âležen al-'anne*: in their high spirits they chew or champ the bit. *Zowm* means strength or endurance. The riders are so drunken with the lust of war that their mares by their neighing remind them to pay heed. 6. *'Arṣa* means a row of warriors riding in front of the chief and shouting the battle cry, *naḫâwa*, which among the Sba'a is: "*Ḥajjâl al-'arfa sbê'i*, the rider protecting the 'Arfa is a Sbê'i." A Sbê'i is a member of the tribe of the Sba'a, who call their herds 'Arfa.

1. *Abči ḥali jâ nâs mâni bmaljûm*
w-aẓonn min jabči ḥaleh mâ jiljâmi
2. *ğît al-mrâḥ w-ṣâr bel-ḳalb maʿ'ûm*
mandzel al-ğullân ḫom w-al-'amâmi
3. *ḥâḍa meḥabb an-nâr w-al-ḥafr maʿlûm*
marka' dîdlen muʿabâten aš-šwâmi
4. *w-hâḍi merdbaṭ ḫejlahom dâjmen dûm*
ḫoḳb al-'ujûn mrowba'ât al-ḫwâmi

2: Musil 5-4,5 (no date) 1928 MD4 Rwala MD4

by their own people. 8. *Ṣâbûr* are the camel riders who during the raid ward off the attacks of the owners of the captured herds. 9. *Mirkûḍahom* signifies the galloping of the horse riders who from ambush attack the enemy engaged

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539x

Fig. 31—Pack camels, *al-maẓhûr*, on the march (see p. 76).

with the *ṣâbûr*. 10. Most of the coffee is to go to the owner of the tent, who entertains the warriors returning from a raid, *ma'âwid* (or *menâčïf*), with genuine unaffected kindness. For whether the raid has been successful or not, on the return from it all are hungry, riders as well as animals, because as a rule every raid lasts much longer than was planned. 11. *Al-čeḏûb al-ehlâfi* is the term applied to a man who pretends to rejoice at some news, while in reality he is seething with wrath. It is used of the host who embraces and kisses the guest, but does not give enough to eat either to the guest or to his animals.

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539x

1. *Kum saw mâ jeǰmed 'alâ-ṛ-ṛîn jâ ḏijâb*
   bedlâl jeïdem al-bṭûṭ al-maḥâdîb
2. *w-ekmes elja min al-'araḳ fowḳha ḏâb*
   w-estaden mâ jeḏḏeb 'alejk alï-berârîb